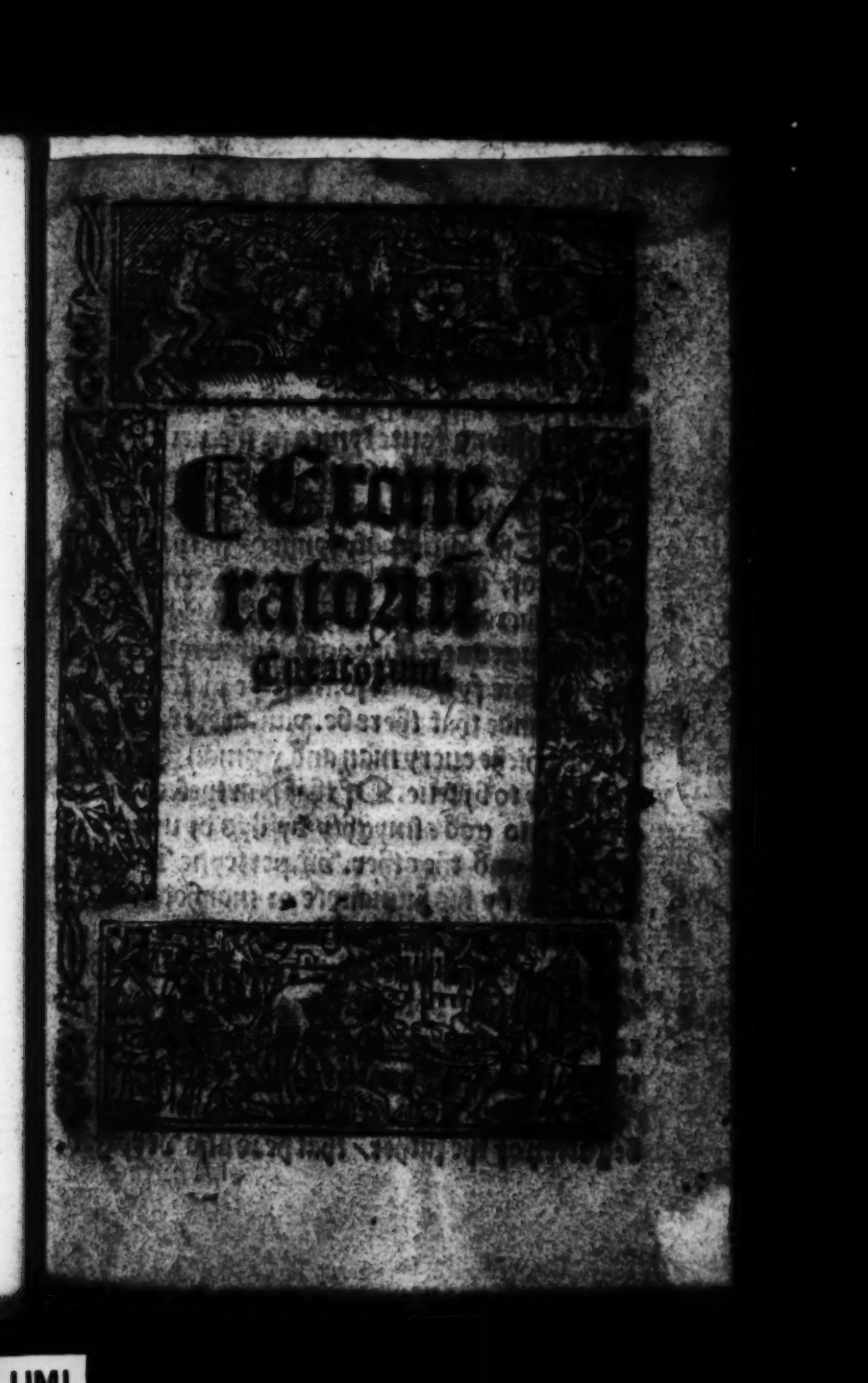

Constit prouinci. Johñ Pecham. de officiis archipresbiteri. Cap. ignorant. sacerd.

IT is ordeyned and decreed by the holy chyrch that euery curate hauyng cure of soule / shall shewe and declare / vnto hys parysshyns foure tymes in the yere. The .xiiii. artycles of the fayth. The .x. cõmaundementes of our lorde god. The .vii. workes of mercy. The .vii. deedly synnes / with the braunches therof. The .vii. principal Vertues / and the .vii. sacramentes of the holy chyrche / with other thynges necessary as shal appere hereafter. Wherfore fyrst and formost ye shall knowe & vnderstande that there be .xiiii. artycles of the fayth: whiche euery man and woman is bounde stedfastly to byleue. Of theyse artycles .vii. perteyne vnto god almyghty by hys dyuynyte or godhede / and the other .vii. perteyne vnto god almyghty by his humanyte or manhode. The fyrste of the seuen that perteyne vnto god almyghty / by hys humanyte or godhede is this. That we shal byleue in one god / one in substance / and thre in persone. The .ii. we shall byleue in the father vnbegotten / that is very god. The thyrde / we shall byleue in the sone / onely begotten of the father / that he is also very god.

The. iiii. we shall byleue in the holy goste / equally procedyng of the father and of the sone / that he is lyke wyse very god. The. v. we shall byleue that this one very god / father / sonne / and holy goste / hath made heuen and erthe / that is to say / al maner creatures visyble and inuysyble. The. vi. we shall byleue that the chyrche catholycall is holy: that therin ben holy sacramentes / suffyeyet to al maner of people for theyr saluacyon. The. vii. we shall byleue that our bodyes shall ryse agayne at the daye of generall Juge-mente and be ioynyd agayne to the soule / and than all they that haue dyed in the fayth of holy chyrche / and out of deedly synne shall haue ioy euerlastynge and all they that haue dyed out of the fayth of holy chyrche or in deedly synne / shall haue payne in hell euermore.

¶ Of those .vii. artycles whiche perteyne to god almyghty / by his humanyte or manhode.

¶ The fyrst is this / that we shall byleue the blessyd incarnacyon / that is to say / that the secunde person in trynyte Cryst Jesu was conceyuyd by operacyon of the holy goste / and tone flesshe & blode of the glorious Vyrgyn our lady saynt Mary. The .ii. that he was borne of the same glorious Vyrgyn. The thyrde / that he dyed for vs vpon the crosse / vnder the wycked

iuge Pylate / & hys blessyd body was buryed in
the sepulcre. The .iiii. that he wente downe in
to the hell in soule / the body remaynynge in the
sepulcre / and spoylyd hell of all those that were
predestynate to the glory of god. The .v. that
he rose agayne from dethe to lyfe the thyrde day.
The .vi. that he ascendyd into heuen / & there
syttyth on the ryght hande of the father. The
vii. that he shall come agayne at the generall
Iugement and iuge all the worlde good & bad.
¶ Ferthermore ye shall knowe & vnderstande
that there be .x. commaundemētes of our lorde
god. The fyrst is this / thou shalt haue no false
goddes / but worshyp one very god. By thys
commaūdement is forbyd ydolatry pryncypally
which is to do worshyp to other thā to god alone.
By thys commaundemēt also is forbyd wytche
crafte / charmes / sorcery / inchauntementes /
& superstycyons / and all vayne & deuylysshe
inuencyons / whyder they be done by wordes /
wrytyng / or by any other folysshe obseruaunces.
The .ii. commaudement is thou shalt not take
the name of god in vayn. By this cōmaūdemēt
is forbyd pryncypally all maner of heresye / also
all blasphemous wordes / whiche sounde agaynst
the goodnes of god. Also all periury: that is to
say / to swere falsse wytyngly / and all other

swerynge by god vnreuerently / or to swere vnreuerētly by any parte of his blessyd body. The .iii. cōmaūdement is / thou shalt kepe thy holy day that is to say the sōday & other holy dayes ordeynyd by holy chyrche / & that day worshyp thy lorde god / & absteyne fro synne specyally / & also bodyly labours except cause leefull & resonable. The .iiii. cōmaūdemēt is thou shalt honour thy father & thy mother: that is to wyt / thy naturall father & naturall mother / thy godfather and thy godmother: thy goostly father & thy goostly mother. Thy goostly father is the pope / thy bysshop / thy curate / and thy goostly mother is holy chyrchyn whō thou was regenerate vnto goostly lyfe. The .v. cōmāndemēt is thou shalt not slee / that is to vnderstāde / thou shalt not slee no man or womā by vnlauful meane / neyther by worde nor dede: by cōsēt nor by fauour. By this cōmāndemēt also is forbyd al maner of bodyly hurt of any persō agaynst ryght. Also al those slee spyrytualy: that by exyorcyd & powet / or by any other vncharytable meane oppresse innocētes which be not gylty. Also al those slee spyrytualy that backbyte & slaūdre any persō agaynst ryght or charyte to bryng the fro good name vnto euyll. Also all tho slee spyrytually that maye and wyll not refresshe them that be in necessyte. Also all those

ſpre ſpyrytuallye / that by theyr euyll exãples or
by any other wycked perſuaſyõ induce & bryng
other to ſynne. The. vi. cõmaũdement is thou
ſhalt do no lechery / by this cõmaũdemẽt ys for-
byd al maner of bodely cõmyxtyõ betwene mã &
womã except in lauful vſe of matrymony By
this cõmãdemẽt is forbyd alſo al maner of fylthy
& abomynable polucyõs wylfully procured by any
inuencyõs or craft / whereby the ſede that is or-
deynyd to generacyõ of mãkynde is done other-
wyſe than in to the due veſſell that is ordeynyd
therfore. The. vii. cõmaũdemẽt is / thou ſhalt
do no theft / that is to ſay / thou ſhalt not take
other mẽnes goodes pryuely agaynſt theyr wyl.
By this cõmaũdemẽt is forbyd alſo al maner of
wrongful takyng / occuppeng / or withholdyng
other mẽnes goodes / eyther by fraude or deceyt
by ypocryſy or fayned holynes / by vſurye or ſy-
monye / by drede or threte / by ſtrength or vyo-
lence / or by ſuche other. The. viii. commaun-
dement is thys / thou ſhalt bere noo falſe wit-
nes / neyther to hurte thy neyghbour wrongful-
ly / nor to promote thy frende vnworthely. By
thys commaundement ys forbyd alſo all maner
of lyes conceyued of malyce or intendyd too
other mennes hurte / The. ix. commaunde-
ment is thys / thou ſhalt not deſyre a nother

mānes wyfe vnlaufully. By this cōmaūdemēt is forbyd all maner of concupyſcence of the fleſhe / eyther vnlaufull to wyll or to deſyre / to purpoſe or to conſente to any lynde of lechery / agaynſt iugemēt of reaſō. The .x. cōmāndemēt is this thou ſhalt not deſyre to haue other mēnes goodes wrongfully. By this cōmaundement is forbyd al maner of vnlauful deſyres / eyther in wyl or in purpoſe to take or withholde other mēnes goodes agaynſt ryght and good conſcyence. Theſe .x. cōmaūdemētes be includyd & vnderſtande in two cōmaūdemētes / that be ſpoken of in the goſpel of Mathe / that is to wytte / in the loue of god & in the loue of thy neyghboure. He louyth god onely that louyth hym aboue al other thynge / & kepyth his cōmaūdemētes for loue / and not onely for fere of payne. He louyth hys neyghbour duely / that wolde vnto hym & do the vnto hym / as he wolde his neyghbour ſholde wyll & do to hym. This is vnderſtāde of wyll eridyd and confyrmyd vnto reaſon / that is to ſay / thou ſhalt wyll and do vnto thy neyghbour as thou wolde ryghfully he ſholde wyll or doo vnto the. ¶ Beſyde theyſe cōmaūdementes of our lorde god / there be ſeuen workes of mercy / whyche commenly be callyd dedes of charyte but doubtleſſe in certayne caſes of neceſſyte they

the strayte commaūdemētes. ¶ And theyse ben they. To fede the hungry to gyue drynke to the thursty/ to gyue herber to the herberles/ to clo the the naked/ to vysyte the sycke/ to cōforte the prysoners/ and to bury the deed.

¶ Ferthermore ye shall knowe and vnder stande that there be .vii. pryncypall vertues orderynge a mā to lyue well/ bothe agaynst god & the worlde. Thre of theym ordre a man pryncypally vnto god/ and they be these. Faythe/ hope/ and charyte. Faythe maketh a man to byleue well vpon god and holy chyrche. Hope maketh a man to trust well to come to the ioy of heuen/ by the grace of god and hys owne meryte. Charyte makyth a man to loue god aboue all other thynge/ and to loue all other thynge for god.

¶ The other foure vertues ordre a man to lyue well agaynst the worlde/ and they be these. Prudence/ temperaunce/ ryght wysnes/ and strenghte. Prudence makyth a man to dyscerne and iuge well what ys good/ what ys bad/ what ys to be done/ and what ys to be lefte. ¶ Temperaunce makyth a mā moderate in etynge & drynckynge/ moderate in flesshly delectacyōs moderate in hate/ moderate in other cōuersacyā of mannes lyfe. Ryght wysnes makyth a man

to gyue to euery man that ye due to hym/ whe-
ther yt be in temporali goodes/ or in temporall
honoure/ or whether it be in correctynge theym
that be cuyll/ or pmotynge theym that be good.
Strēgthe maketh a mā strōge in sufferynge ad-
uersyte & trouble/ strōge in execucyō of iustyce
& correccyō of synne/ strōge & without fere to
holde with trouthe and vertue/ stronge and
without fere/ to wythstāde vyce & wyckydnes.

¶ In constitution. Johñ Pechā de sacramentis iterandis Bek nov.

IFurthermore ye shal knowe & vnderstāde
that there be .vij. sacramentes of holy
chyrche/ whereof fyue euery man and
woman ys bounde to receyue at tyme conuenyēt
¶ The fyrste ys baptyme or crystendome/
whiche puttyth away orygynall synne. For this
ye shall vnderstande/ that whan our fyrst
father and mother Adam and Eue were create
and made/ they receyuyd of almyghty god/ for
them and for all theyr yssue/ that ys to saye/
for all mankynde the noble gyfte of orygynall
iustyce which yf they had kepte/ they & all theyr
yssue hauynge the same gyfte: sholde neuer haue
dyed/ nor sufferyd any penaltye of this wrethe-
cyd worlde/ but sholde haue ben translate at con-

nemyet tyme in to paradyse celestyall / there to
haue lyued for euermore. But thā bycause they
dysobeyed & brake the cōmaūdemēt of god they
lost this gyfte of orygynall iustyce / & fell vnto
necessyte of dethe & too other wretchydnesse of
this worlde / with al theyr yssue / wherfore now
all we be borne in orygynall synne / that yo to
say / in wantynge of orygynal iustyce / and can
not be sauyd by the ordynate lawes of god vnto
the tyme that this orygynal synne be put away &
grace gotten vnto our soules / whiche is nowe
done by this sacramēt of baptyme or crystēdome
whiche is the fyrst sacrament and entre vnto all
other sacramentes.

¶ In constit. prouincial. de baptismo et eius effectu.

¶ This sacrament ought not to be mynystryd
but by a preest / excepte case of necessyte and
than euery man and woman may mynystre yt.
The father or the mother maye mynystre yt
to theyr owne chylde and yet afterwarde lye to-
gyder after the lawe of Matrymony: wherfore
yf suche case yf necessytye happe vnto any
of you / than ye shall saye wyth good entente
on thys wyse / I crysten the in the name
of the father / of the sonne / and of the holy
goost. And whyle ye be sayenge these wor-

des.ye shall caste water vpon the chylde / or ellꝭ put the chylde in to the water / and than dout ye not but that chylde receyuyth suffycyētly this sacrament of baptyme. The .ii. sacrament is cōfyrmacyō of the bysshop / whiche gyueth grace to be the stroger in the ryght byleue. The iii. sacramēt is penaūce whiche restoryth agayn the grace of god / yf yt be lost by deedly synne. The .iiii. sacramēt is the blessyd sacrament of the aulter whiche encreasyth grace merueylosly & causyth other spyrytual effectes innumerable & no meruayle herof: for in this holy sacramēt is contcynyd vnder the forme of brede the very body of Cryst Jesu / flesshe and blode Cryste hym selfe hole god & man. And lyke wyse in the chalyce after the tyme of cōsecracyō is cōteynyd vnder the forme of wyne the very body of cryst Jesu / flesshe & blode cryst hym self hole god & mā.

¶ In consti. Johñ Pecham de ſūma Trinitate et fide catholica. Capitulum Altissimus.

Bot ye that be lay people / whan ye receyue thys blessyd sacrament at Ester or at other tymes necessary / ye receyue yt in forme of brede alone / for that thynge that ys gyuen you in the chalyce ys noo sacrament / but wyne or water / too cause the holy

sacrament to go to his place the more redely.
¶ The .v. sacrament is anoyntyng / which remytteth & putteth away venyall synnes / & increseth grace to the better helth of body and soule.
¶ There be other two sacramentes whiche no man is bounde to receyue but they that wyll. One of them is holy orders / whych gyueth auctoryte to mynystre about the sacramentes of holy chyrche. The other is Matrymony / whych maketh lefull the bodyly dede betwene man & woman / whych elles were vnlefull and dapnable.

¶ In constitutione walteri de spōsalibus. Capitu. Matrimonium.

AND in this behalfe holy chyrch commaundyth vnder payne of cursyng / that no persone make any preuy contracte of matrymony togyder / nor any secrete promyse therof / but that it be done all only in open place / & before dyuers persones therto specyally callyd to bere wytnes of the same.

¶ Extra de penitentiis et remissio. Cap. Omnis vtriusq;

¶ Et for more declaracio of the sacramēt of penaūce / whych was spoke of before / ye shall vnderstande that there be .iii. thynges specyally requyred therto / that is to wyt / cōfessio / &

tricio / & satysfaccio. Confessio euery cryste̅ man & woman after they come to yeres of discrecyō be bounde to make at the leest ones in the yere / than to knowlege all theyr synnes to theyr owne ordynary curate & to none other / except a lawfull cause / which had / they may take a nother confessour / so that they haue lycence therto of theyr owne curate ordynary. But for as moch as sōme persones can not well make theyr confessyon / some thynges shall be shewyd to them now by the grace of god / whereby they maye the better order them selfe in theyre confessyon makynge.

¶ Fyrste before ye come vnto your ghoostly father / loue that ye gete you into a secrete counsayle wyth youre selfe / and take as grete studye and dylygence to remembre all your synnes / for the loue of god & your owne soule helth as ye wolde take in a grete matter of worldely vauntage. Fyrst remembre youre selfe in your conscyēce / whether ye haue beē doubtful in any artycle of the fayth. The seconde / remembre whether ye haue broken any of the .x. comma̅u-demētes of our lord god. The thyrd remembre whether ye haue kept the .xii. cōmaundementes of the gospell / that is to wytte / whether ye haue louyd god aboue all other thynge / and doue to your neyghboure as ye wolde be done vnto

The fourth/ remember whether ye haue ben dy-
ligent after your power to fulfylle the. vii. wor-
kes of mercy. The fyfthe/ remember whether
ye haue fallen in any poynt of cursyng by gene-
rall sentence/ whych is cõmaundyd & accustomyd
to be shewyd you foure tymes in the yere. The
vi. remembre whether ye haue synned in any of
the seuen deedly synnes: that is to say/ in pryde/
in wrath/ in enuy/ in couetyse/ in slouth/ in glo-
tony & in lechery/ or in any braūches of them.

Pryde.

FIrst in pryde/ whether ye haue desyred
any vayn glory/ or any vayn laude or of
prayse your self before other/ for any goo-
des of nature that ye haue had: as beauty strogth
or youth. Or for any goodes of fortune/ as gold
or syluer/ ryche clothes/ landes or catell/ or for
any goodes of grace/ as conynge/ eloquence/
wysedome/ or other vertue. Or yf ye haue dy-
spysyd or mockyd other/ that haue wantyd any
of these.

Ferthermore/ whether ye haue faynyd your
selfe by ypocrysy/ more holy or more ryght wyse
than ye haue ben in dede. Or whether ye haue
shewyd your selfe by crackynge or bostynge/ or
by other inordynate delyte in pryde/ to haue that
thynge that ye had not/ or to knowe that thynge

that ye knewe not / or to haue done that thynge whiche ye haue not doone in dede. Or whan ye haue had any gyfte of god synguler̄ly before other / as connynge / eloquence / wysedome / or other vertue / whether ye haue thought that yt hathe comen of youre self and not onely of god. Or thoughe ye haue thought yt hathe comen of god / yet whether ye haue thought that yt hathe comen of god for your owne meryte & deserte. ¶ Ferthermore / whether ye haue ben proude of your kynne / or proude that you haue stande in fauoure with lorde / lady / or any other estate / proude of youre offyce or rome that ye haue bene in. Or elles whether ye haue ben asshamyd of youre kynne bycause of pouertye / or ye haue bene asshamyd / that ye haue not bene taken vp to hygher place or gretter honoure. ¶ Ferthermore / whether ye haue had pleasure too reporte your euyll dedes / or whether ye haue sought excuse for theym and put other in the faute thereof. Or yf ye haue ben dysobedyent too your superyours / as too your father or mother or to the prelates of the chyrche / or trustyd too moche in your owne wytte / that ye haue dysprysyd the counsayle of your betters / or taken more vpon you / than ye and youre kennynge hathe requyred. ¶ Ferthermore whether ye

hane bonyd singularyte in your apparell / in your
speche / or in your conuersacyon / in fastynge
prayer / or in other deuocyons taūe by your owne
auctorite / thā in the comon fastes & prayers / or
other deuocyons ordeynyd by the chyrche / Or
whether ye haue ben suspecyous and curyous in
serchynge and iugyng other mēnes dedes / and
proude & presūptuous in iustyfyēge & portynge
your owne dedes before the dedes of other.

Wrathe.

Thay in the synne of wrathe / Remembre
whether ye haue ben so gretly mouyd or
fyred / by angre or wrathe agayn̄ste any
mā / that ye haue wyllyd hym any hurte / eyther
in hys body / or in his goodes. Or whether ye
haue kepte wrathe longe tyme in mynde / often
tymes thynkynge how ye myght be reuengyd.
Or whether ye haue in youre angre or wrathe
hurte any man in dede / by worde or by worke /
by counsayle or by manytenaunce. Or whether
ye haue vexyd / or troublyd any man by suite
or by plee / rather by euyll wyll and malyce
than of godzele and affeccyd of ryght wysnesse.
Furthermore / whether ye haue cursyd or
assoyld vengeaunce vpon youre euyn cristen.
Or whether ye haue ben so angry or so impacyent
by sykenesse or trouble / or for any losse / of

temporall goodes / that ye haue grudged with
the or denaūce of our lorde god / or spoken any
blasphemous wordes agaynste hys goodnesse /
or sworne vntrewely by hys holy name.

¶ Furthermore / whether ye haue refusyd to
vse of theym forgyuenesse that ye haue hurte /
or whether ye haue refusyd to forgyue theym
that haue hurt you. Or whether ye haue myse-
ordered youre selfe in brawlynge and chydynge /
or myscalkynge your euyn cristen by wordes of
rebuke / either agaynst theyr persones / or
agaynste theyre condycyons. Or whether ye
haue ben so impacyent customably / either in
game or worldly busynesse / that ye haue wyf-
shyd all at the deuyll or wysshyd youre owne
dethe or any others. Or whether ye haue ma-
nassyd to bete or to slee any body and sworne the
same wyth a grete othe.

¶ Enuy.

Thay by the synne of Enuy / Remem-
bre whether ye haue bene gladde of or
ther mennes hurte / or sory of theyr
profyte. Or whether ye haue bene gladde of
other mennes infamys and euyll name / or sory
of other mennes fame and good name.
Or whether ye haue bene glad that any
of youre euyn cristen haue fallen in shame and

to Dyre / or sory that any of theym haue kept
theym in Vertue or in grace.
¶ Ferthermore / whether ye haue of malyce
and euyll wyll / defamyd any persone pryuely
or openly / or gyuen any helpe / or counsayll
thereto. Or whether ye haue Judgyd euyll
of youre euyn cristen / wythout sufficyent
knowlege thereof. Or whether ye haue made
bate or dyscorde bytwene any persones for ma-
lyce and euyll wyll that ye haue had to to them.
Or whether ye haue letted to make peace and
accorde where ye myght haue done and wold not
for hatered and malyce / or for any other wyl-
led occasyon.

¶ Couetyse.

THan in the synne of Couetyse / remem-
ber whether ye haue taken other mens
goodes by theft / by robbery / or by
extorcyon. Or whether ye haue bey in wyll or
purpose for to do. Or whether ye haue withold
other mennes goodes wrongfully from theym.
Or whether ye haue by flatterynge / by fayre
wordes / or by fayre pmyse / or by any other de-
treyue meane dysceyued any man of his goodes
or of his landes. ¶ Ferthermore whether ye
haue vsyd any falo or decerytfull marchaundyse

eyther by vnsufficyent stuffe / or by vnlaw-
weyghtes and measures / or by any other subtyl
crafte. Or whether ye haue in any handy crafte
worke or any other occupacyon vsed subtylte or
crafte to deceyue your euyn cristen for your lu-
cre. Or whether ye haue wrought or laboured /
or vsed byeng & selling on the sonday or on other
holy dayes / without le fulle & reasonable necessy-
te. Or whether ye haue in byenge or sellyng / or
in bargayne makynge / or in lendynge any mo-
ney / cõmytted any vsurye agaynst the order of
iustyce & good charyte. Or whether ye haue cõ-
mytted any Symony / that is to say / bought or
solde any bargayne made of spyrytuall thynge
for any tẽporal goodes. Furthermore whether
ye haue fulfylled the dedes wyll / or whether ye
haue ben executour & kepte the goodes to your
own vse / or spẽt thẽ otherwyse thã in the dedes
of charyte / or than the deedes wyll hathe re-
quyred. Or whether ye haue falsely forswore
your selfe for any worldly vauntage. Or whe-
ther ye haue dyspred any mannys hurte or any
mannes dethe / bycause of any vauntage that
myght come to you therof. Furthermore whe-
ther ye haue payd duely your seruaũtes theyr wa-
ges / or yf ye be a seruaũt whether ye haue done
truely your seruyce / or whether ye haue myspẽt

Yell.

youre maysters goodes / or otherwyse hurte youre maysters dauntage eyther wylfully or by your neglygent seruyce or whether ye that be of power haue wythdrawen youre hande of charytye of refres shynge pore people / and bey couetyse in gettynge worldely goodes / couetyse in kepynge theym and sorowfull in departynge frome theym.

Slouthe.

Thanly the synne of slouthe / remembre whether ye haue bey slouthfull in godlyes seruyce / specyally on the sondaye and holydayes slouthfull to come to the chyrche slouthfull to praye whanne ye haue bene there / slouthfull to here the worde of god preched / slouthfully to applye youre mynde too good thoughtys and medytacyons. Neglygent to refrayne youre mynde frome all euyll thoughtys or yeur eyes from vnchast lokes. Furthermore / whether ye haue bey neglygent to lerne your Pater noster / and your Aue Maria / or your Crede. Or whether ye haue bey neglygent to teche the same to your owne chylderne or to your god chylderne. Or whether ye haue chastysed your chyldre and taught theym good maners / or ye suffered theym to vse great swetynge and at theyr pleasure wan-

and dyssolute. Or whether ye haue ben negly-
gent in kepynge youre chylderne fro fyre and
water / and other tyme ieopardyes.

Forthermore / whether ye haue myspent your
tyme in ydelnesse / or omytted & left vndon thyn-
gres that ye were bounde to do. Or whether ye
haue broke any vowe that ye haue before tyme
promysed / or whether ye haue broke or ben neg-
lygent in fulfyllyng the penaunce that hath ben
reasonably enioyned you by your goostely father
or by your ordynarye. Or whether ye haue had
at any tyme such heuynes that ye haue dspayred
of the mercy or helpe of god. Or whether ye ha
ue wysshed or wylfully indyscretely youre owne
dethe. Or whether ye haue gyuen due thankes
to god in youre trouble / or in youre heuynesse /
remembrynge that oure lorde sendeth all for
the best / yf ye can so take yt.

¶ Glotony.

THan in Glotony / Remembre whether
ye haue broken any fastes that hathe ben
commaunded by the chyrche / without
lawfull cause. Or whether ye haue eaten and
dronken many tymes soo moche that ye haue
had vomytes. Or ye haue fallen thereby in
to syckenesse of dronkenshyp / or ye haue fallen
thereby to bate and dyssencyon / or ye haue falle

therby to ſuche diſſolute myrthe & recheles behauiour that ye haue not duely fulfylled thoſe thynges that haue longed to your offyce or to your charge. ¶ Ferthermore, whether ye haue had inordynate delectacyon in eatynge & drynkynge, or vſed any inordynate deſyres of metes or drynkes more coſtely or more delycately prepared than reaſon hath required. Or whether ye haue induced or cauſed any other to take ſuche maner drynkes or ſo largely thereof, for the entente to make them dronken, eyther for ſporte or for any other wycked occaſyon.

¶ Lechery.

Than in Lechery, Remembre whether ye haue kept or contynued fylthye thoughtes of the fleſſhe in your mynde for delectacyon & pleaſure of your body. Or whether ye haue conſented in your mynde to haue any fylthy dede, beſide the law of matrymony. Or whether ye haue within Matrymonye vſed any maner contrary to due ordre of nature, or agaynſt the profyte of generacyon. ¶ Ferthermore, whether ye haue excyted or moued any other vnto this fylthy ſynne of Lechery, either by ſygnes or by wordes, or by adournementes of your body, or by

lyght gesture and wanton behauoure/ by synge synge/ dauncynge/ kyssyng/ halsynge/ or by any other dyssolute or vnhonest demeanoure. Or whether ye haue not fled the occasyons of this fylthy synne/ but rather sought occasyons thereto.

¶ Furthermore whether ye haue had eyther in your youth or any other tyme fylthy touchyng of your preuye membres/ or of any others/ and also whether ye haue had any pollucyons in youre slepe by fylthye dremes or vnclene ymagynacyons/ specyally by occasyon gyuen before of your selfe/ Or whether ye haue had any bodyly dede of lecherye with any persone/ and whether synge or maryed/ vyrgyn or other/ or with any of your owne kynne/ or with any relygyous person/ or within holy ordres.

¶ Whan ye haue remembryd your selfe dylygently in the secrete counsayle house of your conscyence after this maner of wyse/ or after any other good sufficyent maner/ as the grace of god and your owne wyt and wysdome wyll serue you. Than goo vnto your ghostly father and shewe to hym all your synnes playnely/ without any colours or clokes/ specyally your dedely synnes yf ye haue any done sythe ye were laste shryuen with due circūstance & with the occasyons therof accordynge. And than ye fulfyll one of these

the thynges that be specyally requyryd to the
sacrament of penaunce. And a nother thynge
that ye also requyryd therto ye Contrycyon
that is to say / that ye be sory for all those synnes
that ye haue done / and be in wyll and purpose
no more to synne. ¶ The thyrde thynge that
ye requyryd to thys sacrament of penaunce /
ys Satysfaccyon / that ye to saye / that ye be
in wyll to fulfyll suche penaunce as shall be
reasonablye kymptyd / after the quantyte of
your synnes. ¶ Than they se thre thynges
had after thys maner of wyse / the preest that
hath iurysdyccyon vpon you / mynystreth to
you the sacrament of penaunce / and grace of
absolucyon / and declareth you clene assoyled
of all youre synne (quantum ad culpam) that
ys / all youre synnes were they neuer so grete /
for whiche ye had deseruyd payne euerlastynge /
now that payne ys chaungyd by vertue of the
sacrament of penaunce / in to temporall payne
of thys worlde / or of purgatory. And yf the
penaunce enioyned by the preest whiche stadeth
prncypally in prayer / fast and almes dede /
If that penaunce be suffycyent in the accep-
tacyon of god / for the quantyte of your synnes /
that sufficyed the paynes of purgatory / also
whiche ellys were due for the sayd synnes /

shall be fully remytted and forgyuen you.
¶ But nowe to the honoure of god and to the
comfort of al them that be wretched synners: Here
maye be moued a questyon / whether euery man
after he haue done any dedly syn / be out of state
of grace / and in state of dampnacyon / vnto
the tyme that he be shryuen thereof vnto hys
goostly father / and receyue thys sacrament of
penaunce. Or whether he be in state of grace
and state of saluacyon / beynge alonly sory in
hys herte for hys synnes with wyll and purpose
no more to synne / though he deferre hys shryft
vnto the tyme generall assygned by our mother
holy chyrche. In thys behalfe two wayes maye
be taken / the one waye ys good and suffycyent /
the other ys better and more perfyte. Better
ys and more perfyte waye a manne to goo to
hys goostly father shortely after he hath done any
dedely syn / and be shryuen therof / and receyue
the sacrament of penaunce / thanne to deferre
his shryft any lenger / and that for dyuers causes
One is he shall haue the more encrease of grace
Another ys / he shall haue the better knowlege
of hym selfe and of hys synnes. The thyrde ys
he shall the better vaynquysshe & ouercome the
temptacyons of the deuyll / with other profytes
that he shall haue therby / wherfor it is specyally

confessed vnto euery man and woman / after they fele theym selfe greuously wounded with any deedly synne / thanne shortely to take theyr goostly father whiche maye minystre vnto theym thys sacrament of penaunce. ¶ But for as moche as somme be nat dysposed to take the better and the more perfyte waye / namely sythe oure mother holy chyrche commaundyth no laye persoyne to be shryuen / but ones in the yere / excepte in dyuers cases / as whan he ys in peryll of deth / or whanne he shall receyue other sacramentys. Therfore ye maye take that other waye / whyche ys ryght good and suffycyent / that is to wytte / that ye ones in the daye / or ones in the weke at the leest / as vpon the the sedays and other holy dayes recyte and tekyn vp bytwene god and you / in the secrete house of youre conscyence / howe ye haue spente or passyd your tyme. And yf you fynde in your conscyence that ye haue done any deedly synne that daye or that weke / than loke that ye be sory for yt / & be in wyll & purpose with helpe of our lord god no more to synne / purposynge stedfastly to be shryuen therof to your goostly father at tyme assygned by holy chyrche.

¶ He that ordreth hym selfe after this maner / though he had doyneuer so grete nor so greuous

synnes/ nor neuer so oftetymes/ ye thoughe ye were seuen tymes in the daye/ he myght ryse ofte ryse agayne by thys meane from deedly syn to the fauour of god/ from state of dampnacyon into the state of saluacyon.

¶ Let no pson therfore in any wyse refuse thys gentyl & souerayn medycyne/ after they felte theselfe wouldyd with deedly synne/ but remember well these thre thynges before reherced. The fyrst/ that they be sory in herte for theyr synnes. The seconde/ that they haue purpose to be shryuen therof at tyme assygned by holy chyrche. The thyrde/ that they be in wyll with helpe of god no more to synne. If ye wante any of these thre thynges/ after ye haue cōmytted any deedly synne/ whether it be by worde/ by thought/ or by dede/ thā doubtles ye be out of the fauour of god/ and in the state of dampnacyon. And all the good workes that ye doo in the meane tyme be deed and vnfruteful/ and shall neuer be accepte in the syghte of god. And yf ye take these thre thynges wyth you trewly and vnfaynedly/ though your synnes that ye hadde done were neuer so grete/ yet by thys meane ye shall be in the fauour of god/ and in state of saluacyon. And yf ye happen to dye sodaynly wyth out any other shryft/ so that ye dyspyse not to be

ſtrynen at conuenyent tyme / than doubteleſſe
thou ſhalt be ſuffycyent for your ſaluacyon / and
all the good workes that ye do in the meane ty
me ſhall be fruytfull and gracyouſlye accepte
in the ſyght of god / there to haue grace / and
afterwarde glorye euerlaſtynge. ¶ Beſyde
the doctrynes before ſayd / yet let vs conſyder
and oftetymes call to mynde the moſt fereſull
houre of dethe and puruey now ſome remedyes
and preſeruatyues agayn ſte the troublous temp
tacyons that happen comonly the ſayd tyme.
And thys is neceſſary not onely for our ſelfe
but alſo that we maye gyue counſayle and ex
hortacyon to our frende / whan he is in the ſame
ieoperdye / For yf he maye be callyd a frende
that is dylygent aboute a ſycke perſone to mys
myſtre vnto hym thynges neceſſary for his body
whiche ſhall be ſhortely dyſſolued / and be meate
for wormes. Moche more than he is worthy to
be callyd a trewe and a faythfull frende / that
is dylygent aboute a ſycke perſone to mynyſtre
vnto hym thynges neceſſary for his ſoule whiche
ſhall neuer dye / but euer endure / eyther in ioye
contynually / or elles in payne euerlaſtynge.
¶ Lette vs nowe therfore cõſydre the troubles
of the houre of dethe / thã we ſhall ſuffre theym
the more eaſaly whã they come. ¶ Fyrſt we

shall consydre. V. maner of troubles or temptacions which the wycked fende commonly troubleth or tempteth a cristen soule withal at the houre of dethe. ¶ The fyrst is against the fayth which cometh principally by suggestyon of the deuyl. For the deuyl knoweth surly that ther is not a more redy meane to bringe a soule vnto euerlastynge payne of hell / than for to enduce hym by some craftie & subtell persuasyons / to forsake his fayth / or to doubte in any parte therof. But than aboue all thynge / lyke as ye haue begon youre lyfe in perfyte fayth of holy chyrche endeuoure youre selfe stedfastly by the grace of god / so for to ende vt. And lose not the good dedes that ye haue done in youre lyfe before / for all the welthe in your lyfe before / hangeth than of the ende. ¶ Thynke therefore stedfastly in youre mynde / that all persuasyons and wycked suggestyons of the deuyll / which wolde dysceyue you and make you to lose that ye haue done. ¶ Consydre well also and stedefastely byleue / that there was neuer a man nor woman / syth the begynnynge of the worlde / that euer pleased almyghty god / wythout trewe fayth / of oure lorde god. There was neuer soule that euer came to heuen / nor yet shall do wythout trewe fayth of our sauyour Cryst Jesu.

¶ For yf that the deuyll wolde dysputte wyth you
in your fayth: beware that ye stande not wyll
hym in dysputacyon thereof/ for yf ye doo: you
put your selfe in greate ieopardye. For the de-
uyll ys so subtyll in hys argumentacyons: that
all the clerkes vppon erthe be not able to be
comparyd vnto hym. And thoughe our fayth in
meke soules be lyke vnto the swete spyces of
the Pothecaryes shoppe/ which in beatynge and
boultynge gyueth euer the sweter sauour.

¶ Also yf a man wyll presume vppon hys rea-
synge or vppon hys reason to stande in dyspu-
tacyons of hys fayth with the olde serpent the
deuyll: he shall not fall/ but he shall be brought
in to the snares of the deuyll with many folde
errours and inconuenyences.

¶ Therfore whether ye be a clerk or a lay man
haue euer your fayth stedfastly rootyd in the
fayth of the chyrche/ and contente your selfe to
rest thereto at all tymes/ but specyally at the
houre of deth whan your wyttes be most feble/
and your ghostely enemy moost cruell.

¶ The seconde trouble or temptacyon at the
houre of dethe: is desperacyon. This temp-
tacyon cometh comonly by suggestyon of the de-
uyll/ for whan a soule is sore troubled with sy-
knes or heuynes: than the deuyll putteth vnto

his mynde suche synnes as he hathe done before
tyme / specyally some synnes wherof he was ne-
uer shryuen / somwhat of negligence / somwhat
of forgetfulnes / and than the sycke persone so
troubled both in body and in soule: remembreth
nothynge but payne and synne / wherfore some
tymes he fereth so moche the ryghtwysnes of god
seynge all onely the habomynacyon of his owne
lyfe & nothynge of his good dedes: that he hath
not suffycyent hope & trust in the mercy of god /
but falleth into desperacyon without remedy.

¶ This desperacyon is mooste grenous and
mooste perylouse aboue all the synnes in the
worlde / wherfore yf any suche temptacyons
come in a mannes mynde / let hym arme hym
selfe myghtely with the Vertew of hoope and
good confydence. ¶ Confyderynge well and per-
fytely trustynge / that thoughe a man had ne-
uer done good dede / but as many synnes as euer
was done sythe the begynnynge of the worlde
or shall be done to the worldes ende. And also
thoughe he had neuer ben shryuen nor done pe-
naūce for them / & at the hour of dethe peraduen
ture he myght not speke / or had no leasure to be
shryuē / yet he shold not I no wyse dyspayre of the
mercy of god / for in this case it were sufficiēt for
his saluacion to be sory in his hert for his synnes /

and after god mercy all onely in hys myade for
them / thynkynge that the mercy of god is euer
in this worlde aboue his ryghte wysnes. A man
sholde euer haue so great hope and trust of hys
saluacyon: that though an aungell of heuyn ap
pered vnto hym and shewed hym that he sholde
be dampned / yet he sholde not byleue hym / but
rather thynke that it were some illusyon of the
deuyll transfourmynge hym selfe in lykenes of
an aungell for to dysceyue hym. And yet yf he
were certyfyed that it were an aungell of god
in dede / yet he sholde not dyspayre of his salua
cyon / but rather thynke that the aungell spake
condycyonally (that ys to saye) that he sholde be
dampned yf he wolde not be in wyll and pur
pose to amende his lyfe / to be sory for his synnes
that he hathe done.

¶ The thyrde trouble or temptacyon at the
houre of dethe / ys angre / wrathe / and impacy
ence. This temptacyon cometh ofte tymes by
suggestyon of the deuyl / which moueth a soule
to grudge with his sykenes / and to thynke that
his payn is greter than he hath deserued / where
fore he cryeth / complayneth vnto god / & sayth:
why sufferest thou me lorde god to contynue in
so longe and so great payne / what haue I done
that I sholde suffre all this.

¶ Consyder here faythfull soule that by many
trybulacyons we muste entre in to the kyngdom
of heuen. For a man is not worthy to come to
greate ioye that wyll suffre no payne therfore/
and what is the payne of a weke/a moneth/or
a yere/to the great and inestymable ioye of he-
uen/whych shall not endure a weke/a moneth/
for a yere/but euermore/world without ende/
¶ The dere beloued soules of our lorde suffe-
red greate payne before they departed oute of
thys worlde. And they were gladde so to do/
knowynge the great profytes and commodyties
that they shulde haue therfore. If we wolde re-
membre and imprynt welkin our myndes what
payne and passyon our sauyoure Cryste hathe
taken for vs/we myght thynke our selfe dely-
cate persones/yf we wolde not pacyently suf-
fre some payne for hym and for the welth of our
soules/to obtayne the great blysse that he hathe
bought for vs.
¶ Let vs therfore endeuer our selfe pacyently
to suffre payne for the loue of hym/whyche suf-
fered the great payne and passyon of the moost
bytter detye on the crosse for vs. And thoughe
our fleshe grudge with payne/and desyre helth
and rest in this worlde: we muste forsake this de-
syre and put our wyll to the wyll of god/whych

knoweth best what thynge is best to our anayle.
And thanke hym hartely for his Vysytacyon in
sendyng vs payne and passyon here in this world
lyke as we receyued of hym a precyous gyfte.
For yf we be partenerys with our lorde in payne
and passyon / we shall be parteners with hym in
ioye and consolacyon.

¶ The fourth trouble or temptacyon at the houre
of dethis Couetyse and busynesse of mynde in
worldly thynges / whyche draweth the soule fro
the deuoute remembraunce and inwarde loue
that it sholde haue in our lorde / specyally at that
tyme. This temptacyon cometh oftentymes by
suggestyon of the deuyll / whiche putteth in mas
nes mynde at the houre of dethe suche thynges /
specyally as a man hath loued best in his lyfe be
fore: as ryches / worldly pleasures / wyfe / chyl
dren / and suche other. These the deuyll presen
tyth busyly to a mannes mynde / for that entent
that he sholde rather occupye hys mynde there
withall than wyth gostly profyte and welthe of
his soule. Therfore to purucy remedy agaynst
this temptacyon / it were expedyent that euery
man haue his testament redy made in tyme of
his helthe / that he be not letted aboute the orde
rynge of his worldly goodes at the tyme of hys
departynge / whan he sholde specyally order hys

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soule to the loue of god / and forsake the loue of
all temporall thynges. For our sauyour sayth /
he that wyl not forsake father & mother / wyfe &
chylderne / and all other temporall possessyons /
he may not be my disciple / wherfore he that shal
be aboute sycke persones / let them beware that
they gyue them not ouer great comfort of bodely
helthe / nor put them in ouer mothe trust and
hope of lyfe / for suche swete wordes and vayne
comfortes may be occasyon of theyr vtter damp-
nacyon. But let them moue them dylygently to
forsake the loue of this wretched worlde / and to
put theyr wyll to god / and to be content alwayes
whether it be to lyue or to dye. And of bothe / ra-
ther order them selfe to dye than to lyue / and
they shall not be deceyued. For many a man is
deceyued in tyme of theyr deth / by hope of longe
lyfe. For as longe as they trust to lyue they wyl
neuer dyspose them perfytely to dye / and so deth
taketh them vndysposed / to the great hurte of
theyr soules.

¶ The fyfth trouble or temptacyon at the houre
of deth is pryde & vayneglory whiche cometh chef-
fely by instygacyon of the the deuyll. For when
the deuyl perceyueth that he can not ouercome a
soule by any of these temptacyons before rehe-

ſed / than he moueth hym to reioyce in hym ſelfe of his good dedes / ſaynge vnto hym. O / he we ſtrong be ye in fayth / how ſtedfaſt in hope / how parfyte in pacience / ye ſhall fynde but a few ſuch as ye be / ye haue done ſoo many good dedes in your dayes that ye ſhall be remẽbred as long as the worlde ſtandeth. This is a perylloꝰ & ſubtyll temptacyon / wherfore yf any ſuch thoughtes come to your mynde / lowe that ye melie your ſelfe lowely vnto our lord / conſyderyng that of your ſelfe ye be nought elles but a ſynfull creature and a wretched ſynner / not alonly for that ye haue done / but for many ſynnes whyche ye ſholde haue fallen vnto yf ye had not ben preſerued of our lord there from. And where ye haue euer i your lyfe done any good dedes / thoſe cam not of your ſelfe but of the grace of god / to whõ belongeth honoure and prayſe therfore.

¶ Thus ye ſhall with goddes grace ouercome the temptacyõs of the deuyll / for whan he wolde aſſaulte you by pryde and vayngtory / ye ſhal lowe your ſelfe with meketh neſſe. And whan he wolde lowe you by deſperacyõ / ye ſhalle aſſaulte your ſelf by ſtedfaſt hope of the great mercy of god.

¶ Moreouer ye that ſhall be about ſycke perſones / lerne that ye counſayle them betymes for

to receyue the ſacramentes of the chyrche / for they be ſouerayne medecynes / bothe for the ſoule & for the body / for all ſyckenes & payne cometh of ſynne / for yf there had neuer ben ſynne : there ſhold neuer haue ben payne. ¶ But remedy ag gaynſt ſynne is grace / & grace is gote chyefly by the ſacramentes of the chyrche / wherfore doutles the ſacramentes of the chyrch be ſouerayne medecynes bothe for the ſoule & alſo for the body / & after that the ſycke perſon hath receyued the ſacramentes of the chyrche : let hym not fere to dye at any tyme that ſhal pleaſe god to call for hym. Remēbryng that there is non other way to com to the ioy of heuen but all onely by this way of deth / for al the ſoules that be now in heuyn hath paſſed this way of deth. And though the fleſſhe & the ſenſuall apetyte grudge & fere to dye / let not this trouble the ſycke perſon / for it is natural for the fleſſh ſo to do / but this grudge & fere ſhal not loſe the meryte of the ſoule : yf the ſoule conſent not wylyngly therto / but be content to ſubmyt hym ſelfe to the wyll of god. Now for a ſhorte cōclufyon that a man may the better know at the hour of dethe yf he be in ſtate of ſaluacyō : he ſhal examyn hym ſelf of his frēde of. v. ſpecyal thynges. ¶ Fyrſt whether he beleue al that lōgeth to

chrysten fayth as holy chyrche beleueth and teacheth. ¶ The seconde/whether he trust stedfastly to be sauyd and to come to the ioye of heuen through the merytes of Chrystes passyon. ¶ The thyrde/whether he be sorye for all the synnes that he hathe done/and aske specyally forgyuenes of god for theym/with wyll and purpose neuer to synne after.

¶ The fourthe/whether he forgyue all them that haue hurte or offendyd hym by worde or by dede/and aske all them forgyuenes that he hath hurte or offended eyther by worde or by dede.

¶ The fyft/yf he haue hurte any man/whether he wyll that restytucyon and amendes be made vnto theym/accordynge to ryght and conscyence/as farre as hys power may extende.

¶ These fyue questyons be necessary to be asked of theym that lye in ieopardy of dethe. And who so euer may answere to all theym and sayde therto/truely and vnfaynedly/by hys worde of mouthe/or for wante of speche in hys harte alone/he may be assured yf he so departe out of this worlde: that he shall be saued and come to the blysse of heuen euer lastynge/yet in all maner of troubles and temptacyons in body or in soule/let euery man remembre inwardly the lyf

sed passyon of our sauioure Thuste / and call therto for helpe and socoure / and he shall send remedye therin. ¶ Besyde this let euery man call vnto the glorysouse Vyrgyn the mother of Thuste our Ladye saynt Marye for helpe / comforte and assystence / for she may helpe vs and socour vs / for she is moste of power vnder god / and doubtles she wyll helpe vs and socour vs yf we call vnto her / for she is mother of mercy and pyty / and our specyall aduocate for to shew and present all our causes and necessytes to the hygh Juge of heuen her owne blessed sonne.

¶ And doutles it is not to be thought that suche a noble sonne so louynge and so gentyll vnto his mother wyll deny her any thyng that she asketh / wherfore let euery man and woman at al times but specyally at the houre of deth: call vnto her for helpe and socour / and doubte you not but she wyll euer be redy to helpe / socour / comforte / & assyst vs in all our causes and necessytyes.

Besyde this let euery man and woman at the houre of dethe make inuocacyon / & theyr prayers with theyr vnto holy aungels and sayntes of heuyn / specyally to those whiche they haue had moste deuocyon vnto in theyr lyues / and so specyally recommende theyr soules vnto almyghty

Amen.

Imprinted by me Peter Treuerys boke
longe by Southwarke at the
[illegible] of the woddowes.

brpai